Lutheran Herald

April 2, 1957

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY

Marika N. and two classmates from the University of Sopron, Hungary

It is a long slow process—
learning how to be an individual . . .

An Open Letter to the Hungarian Peopl

Dear friends:

You disturb me.

Here I live in a God-fearing, God-loving, and God-trusting country where any Sunday afternoon a person can lean back and listen to Bartok or Kodaly on hi-fi,

And there you go getting killed and maimed and crushed.

Why do you do it?

Can you not leave me in peace?

I pause again in Volume Gunn to Hydrox of the Encyclopedia Britannica at the pictures of your capital city,

And now I cannot help but see those ornate lines broken and gaping—you make me almost cry.

Do you think that you are squads of Jesus Christs?

Spitting words to be destroyed by fire.

Triggering rifles to be cut down by tanks.

What impression do you want to give me in a country where any engineer with a piece of paper can call his own tune and where even a humble pastor can enjoy the fights on Friday night?

You must have a reason for dying.

Is your reason to bother me?

Well, even if it isn't, you do.

You frighten me into thinking that this could actually happen to me, to us,

And then I remember again that it is happening to you.

As we laud "peace and security," there is not even a PAX VOBISCUM to inter you properly.

Oh, my dear (and might I say) beloved brethren,

You disturb me.

But for this I thank you.

You tell me what it is to be a human being.

—An American

Reprinted from "Frontiers"

Cover photo by Monkmeyer

Lutheran Herald

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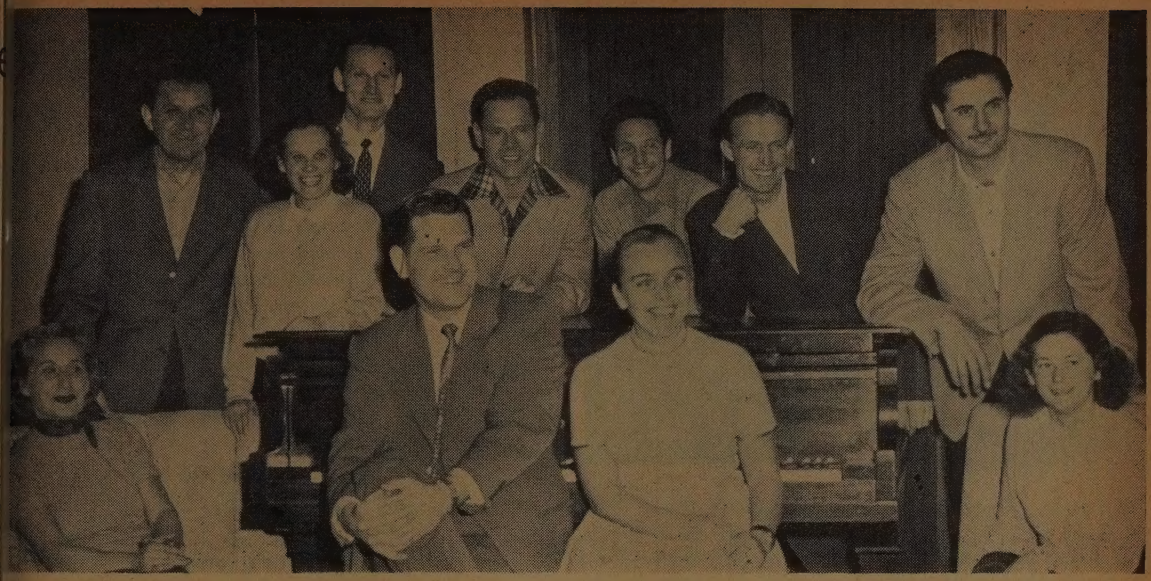


Smiles from the first group of 10 Hungarian refugees to be welcomed by Trinity Church, Evanston, greeted Pastor David Boxrud, front center.

Operation Hungarians

William Gentz

The lonesome strains of "Ol' Man River" were coming from the parsonage piano in Evanston, Ill.

The pianist was a 13-year-old Hungarian refugee girl, who had been in the United States just three weeks. She spoke only a half-dozen English words. She had never seen the Mississippi River about which the song was written. She had never seen an American Negro about whose experiences the song was written. She had seen only two spots in the United States: Camp Kilmer, N. J. and Evanston.

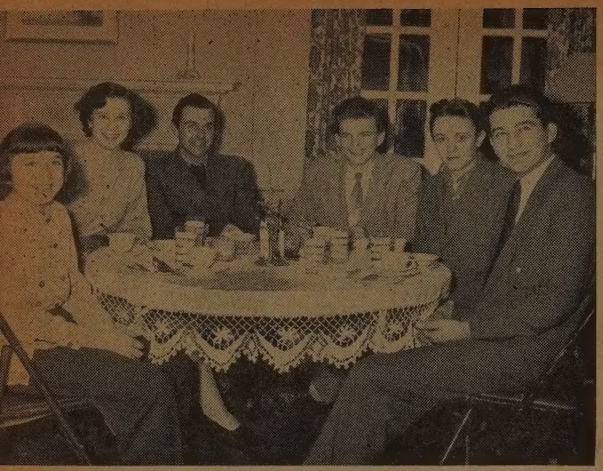
How had she learned the song? From listening to the radio in her native Hungary, behind the iron curtain. The singer she had heard was Paul Robeson, American turned Communist, who has sung his way around most of the Russian world and into the hearts of the people.

Somehow the song seemed to be especially appropriate to the situation. Maybe the mood of American Negro songs strikes a responsive chord in the hearts of downtrodden peoples everywhere.

The girl who played the song in my presence was one of more than 40 refugees who have become "Operation Hungarians" for Trinity Lutheran Congregation in Evanston.

It all began, of course, with the revolution in Hungary in October, but for Trinity Church, "Operation Hungarians" began with a phone call from the Lutheran refugee office in Chicago to Pastor David Boxrud on December 15. The first group of 12 Hungarians were arriving on the train in a couple of days. Christmas was just around the corner, with every church in the Chicago area busy with preparations. Would Trinity Church help resettle these refugees? Of course they would! For Trinity Church had already settled and cared for a record number of displaced persons and refugees—nearly 200 in the past five years. Pastor Boxrud, the church staff and members went to work immediately to get ready for this new challenge. It was too late to try to find individual housing. Instead they fixed quarters for the refugees in the Sunday school rooms of the church's parish house, which was once a home, converted some 15 years ago to church use.

The first occupants of these rooms arrived December 19, and "Operation Hungarians" was under way. In spite of the nearness of Christmas, the people of Trinity went all out to make the initial experiences of these refugees pleasant in their new land. They soon discovered that these refugees came completely dispossessed. They had to leave their homes in Hungary within hours after the revolution failed. They had no time for preparation, no time for packing things to take along, and they came with nothing except the few clothes they wore and what had been handed to them along the way. They needed everything. In the words



It's "open house" every day in the homes of the parish. Here a group of young refugees enjoy fellowship in the parsonage living room.

of Pastor Boxrud, "They are a people without food, without clothing, without a country, without a home, without a language." But within hours after the refugees arrived, the problem was no longer trying to find necessary items for these people, but sorting out the deluge of things that came. Clothing, food, furniture, money were provided in abundance.

People in the community also have taken an interest in what is going on at Trinity. One lady heard about the refugees in a grocery store and went to every house in her block hunting for unused beds and bedding. In another instance the pastor stopped in at a dry cleaner's to ask if they had any unclaimed clothing, since the refugees needed four suits for Sunday morning. They had none, but when he returned to the church he found four suits, brought by someone who had overheard the conversation at the cleaners.

As a result of their activity the members of Trinity had a Christmas they will never forget! They had the actual experience of giving, of helping, of expressing their gratitude to God in a very direct and concrete way. What a thrill it was to hear the group of 12 Hungarians sing "Silent Night" in their native tongue at the Christmas service as a token of their thankful on that day. When they had finished their song, a m larger group of German refugees, who have been Trinity for several years, sang "Stille Nacht."

But "Operation Hungarians" was only beginning Christmas Day. Pastor Boxrud, who has person signed assurances for hundreds of refugees both in present church and his former parish in Pierre, So Dakota, realized that the important part of the refu program is the period of adjustment that comes a the new citizen has arrived. It is this aspect of Trini work that is so thrilling.

Trinity Church takes a personal interest in ev refugee that comes under its care. Dozens of meml have volunteered their services to do all the li time-consuming tasks such as going along on the day at work to show the refugee how to catch the b where to transfer to the subway, etc. Many Hungari arrived sick and in need of medical care. One baby the first group came with pneumonia. Many are suf ing from malnutrition. There is much emergency de work to do. And Trinity members see that it gets do Jobs and housing are secured eventually for every who comes. Many of the men are skilled laborers a are much in demand. But there is the problem of m ing sure that the employer does not take advantage

RNS P

These two groups of Hungarian refugees who have been settle New York are fascinated by the same aspects of American lif those in Evanston—television and jigsaw puzzles.

"foreigner," and also that the refugee settles down realistic view of America and not the fable version which everyone is a millionaire.

Most of the Hungarian refugees are young, some young. They have never lived in a free atmosphere ere they need not ask permission for every move, ere they need not fear some spy is listening to their versation. Some find it hard to make their own sions in the free world. It is a long, slow process ning how to be an individual. Some come filled h heartaches because they had to leave some of their ily behind. Some remember the older people who n't make the border or who died in the attempt. ne families were separated and are not sure where the ers are. These are some of the reasons why Pastor rud says, "Every problem they have becomes our blem, and we try to surround every person with love and respect which he needs."

aking Through the Language Barrier

very difficulty encountered is made doubly hard be- se of the language barrier. Hardly any Hungarians o come speak English, and no one in Trinity Church ld speak Hungarian. But it is surprising what can conveyed by sign language, and these people are y anxious to learn the language of their new land. m the very first days Trinity began holding language sses two nights a week. These classes are very in- mal, with almost as many teachers as pupils. Anyone the congregation willing to help is asked to come. oups of two or three go into a corner and page ough a magazine, talking about each picture they . Others start a jigsaw puzzle in a corner and con- se as they work. Another group sits down on the or and lays out money and discusses the terms for ch coin and how to make change. Although this guage program is sponsored by the Trinity Brother- od, any age group is invited to take part and it has en especially popular among the Luther Leaguers.

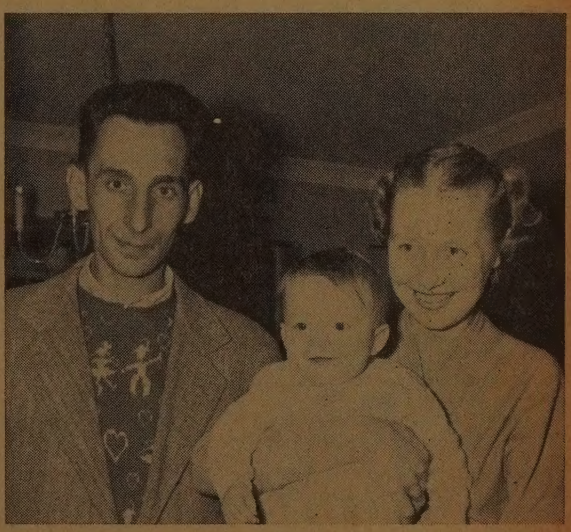
Surrounding these Hungarians with love has made em intensely loyal to the church in their new land. ney are surprised at the kindness shown to them by e church, and they are amazed at the large place the urch has in the lives of so many people. They respond regular attendance at morning worship and com- union. The morning service at Trinity has been trans- ed into Hungarian and mimeographed in a bi-lingual oklet.

It takes about three weeks for each group of 10-12 ungarians to find employment and housing, but as ch group moves out, others come to occupy the rooms Trinity's parish house. Many homes of the congrega- on, including the parsonage, have held almost a per- tual "open house" with any number of people for nner every night since the operation began. Con- gregation members have learned to give of themselves in so many ways through this program that it has resulted in a real boost in enthusiasm for the whole work of the church. It's not all easy, of course, as pastor and people know so well from previous experience. There are many disappointments, many headaches that result. But Pastor Boxrud says, "We do this job simply because it is right to do it. These people are in need and must be helped regardless of the price or satisfaction that may be the consequence."

Do the refugees appreciate it? With the language barrier this is not always easy to express. Yet one young man spent the whole afternoon in his second week in Evanston writing over and over again this sentence, in English: "We are thankful to be here. We want to be good American citizens." In so many other ways, by their smiles, their hearty laughter, their sincere handshake, they express their thanks for the bright promise of a new start in a free land.

Pastor Boxrud says that concern has been expressed that communists have been infiltrating as refugees. This possibility is always present, of course, but very unlikely because the Hungarians had their own private ways of screening, plus the fact that our government and refugee services do an excellent processing job. Further, these people are all on parole status and are subject to deportation at any time. "Personally," says Pastor Boxrud, "my hope is that some of them are communists; for I am convinced that they will soon be converted when they can be offered a free and Christian environment."

There's no better place to see Christianity at work in the life of a congregation than in "Operation Hungarians" at Trinity Church in Evanston.



A period of forced service in the Russian army and several years in prison are part of the background of this young Hungarian father who has settled in Evanston with his family.

57 Lutheran Churches in 29 Nations . . .

The Third Assembly

of the Lutheran World Federation

August 15-25, 1957

Notes from the Music Committee . . .

To High Schoolers and Young Adults:

All high school youth and young adults are invited to sing in the LWF Assembly Youth Rally choir.

Mr. Oscar Overby, formerly of St. Olaf College, will be the leader of the All-Lutheran Youth Choir of 5,000 voices. It is hoped that every Lutheran congregation in the surrounding five-state area will be well represented in this group. Announcement of area rehearsals will be made to churches in North and South Dakota, Iowa, Wisconsin, Illinois, and Minnesota. Anthems which the choir will sing are:

Lamb of God, arr. Christiansen, Augsburg 133
God's Son Has Made Me Free, Grieg-Overby, Augsburg 1004
Crown Him With Many Crowns, Elvey, in most hymnbooks
Jesus in Thy Dying Woes, arr. Sateren, Augsburg 1172
The Hallelujah Chorus (Messiah), Handel

City—Rehearsal Site—Director

NORTH DAKOTA
Grand Forks, United Lutheran (ELC), R. F. Jones
Minot, Zion Lutheran (LFC), John Strohm
Bismarck, First Lutheran (AUG), Mrs. Marvin Olson

SOUTH DAKOTA
Watertown, Grace Lutheran (ELC), David Olson
Sioux Falls, Augustana College, Prof. Arnold Running
Aberdeen, Zion Lutheran (ALC), Warren Schimnowski

IOWA
Sioux City, Augustana Lutheran (AUG), Pastor F. O. Lund
Estherville, Estherville Lutheran (ELC), Pastor Inge B. Sorensen
Mason City, Immanuel Lutheran (AUG), Marcus Boe
Waverly, Fine Arts Center, Wartburg College, Dr. Edwin Liemohn
Des Moines, Lecture Hall, Main, Grand View College, Alex Lindbloom
Decorah (May 5, 3 P.M.), Luther College, Prof Weston H. Noble

NEBRASKA
Blair (May 12, 3 P.M.), Dana College, Prof. Paul Neve

ILLINOIS
Rock Island (2 P.M.), Fine Arts Bldg., Augustana College, Brynolf Lundholm
Rockford (2:30 P.M.), First Lutheran (AUG), Linden Lundstrom

WISCONSIN
Eau Claire, Grace Lutheran (ELC), Jerry Evenrud
LaCrosse, Our Saviour's Lutheran (ELC), Lloyd Mieden
Wausau (May 5, 3 P.M.), St. Stephen Lutheran (ALC), Dor Vorpahl
Madison, Bethel Lutheran (ELC), Robert E. Lee
Milwaukee, Ascension Lutheran (ELC), Raymond H. Dietrich
Green Bay, Grace Lutheran (ALC), Lester Skornicka

MINNESOTA
Thief River Falls, Zion Lutheran (LFC), Mrs. Walter Pedersen
Moorhead, Main Auditorium, Concordia College, Prof. C. A. Elnes
Fergus Falls, Augustana Lutheran (AUG), Mrs. John W. Swenson
Bemidji, First Lutheran (ELC), Prof. Carl Thompson
Grand Rapids, Zion Lutheran (AUG), Mrs. Reuben Johnson, Rich Aune
Duluth, Gloria Dei Lutheran (AUG), Paul Rude
Brainerd (4 P.M.), First Lutheran (AUG), Curt Hanson
Alexandria, First English Lutheran (ELC), Murrae Freng
St. Cloud, Bethlehem (ELC), Ames Dahl
Center City, Chisago Lake Lutheran (AUG), Glen Lovestrand
Cambridge, Cambridge Lutheran (AUG), Kenneth Hollein
North Minneapolis, Salem Lutheran (AUG), Ralph Strom
South Minneapolis, Calvary Lutheran (AUG), Oscar Overby
St. Paul, Christ Lutheran (ELC), Ara V. Carapetyan
Cokato, Cokato Ev. Lutheran (AUG), Pastor Joseph Dahlquist
Willmar, Vinje Lutheran (ELC), Pastor Johan Thorson
Montevideo, Our Saviour's Lutheran (ELC), Pastor Vern P. Asles
Northfield, Boe Memorial Chapel, St. Olaf College, Prof. Fred Schm
St. Peter, Gustavus Adolphus College, Prof. Phil Knautz
St. James, Augustana Lutheran (AUG), Otto Sorensen
Albert Lea, First Lutheran (ELC), Frank Pooler

All 5,000 singers will meet for a final rehearsal Saturday, August 24, at the Minneapolis Parade Stadiu the site of the LWF Youth Rally.

To All Former Seminary Choir Members

A liturgical choir for the LWF Assembly is in t process of being organized. 200 voices are needed.

Practices begin on August 7 at Luther Seminary, S Paul, with intensive daily rehearsals of psalms, canticl and hymns used in daily services.

Plan your vacations now, to coincide. Special seats wi be reserved free at plenary sessions for members of t choir.

Limited membership. For further information, co tact Mr. Gerhard Cartford, Luther Seminary, Como an Luther Place, St. Paul 8, Minn.

troducing . . .

Bishop Dr. Hanns Lilje was born in Hannover, Ger-ny, on August 28, 1899. After theological studies at ipzig and Goettingen universities and at the Cloister ccum seminary, Hannover, he served as youth pastor the Church of Hannover

Always interested in vital Christian movements, he ved as vice-president of the World's Student Chris-n Federation from 1927 to 1934 and in 1937 was cted general secretary of the Lutheran World Con-ntion, forerunner of the LWF.

Bishop Lilje was anti-Nazi during the Hitler era in rmany. He fought for free proclamation of the un-ulterated Christian gospel in areas of North and West rmany and Saxony, where Nazi "German Christian" resy enjoyed strongest party support.

A wave of terrorism followed the July 20, 1944, at-mpt on Adolf Hitler's life, and in August of that ar, the day before his birthday, Hanns Lilje was ar-sted by the Gestapo on an ungrounded suspicion that he was involved. Together with other resistance move-ment leaders he was chained in the highest floor of the Berlin Gestapo prison, even during heavy late-war Allied air raids on Germany's capital city. In January, 1945, Bishop Lilje was tried by a special Nazi tribunal and condemned to death. Transferred to Nuremberg to await execution, he was liberated in May by American troups.

Returning to Hannover, Bishop Lilje faced the moun-tainous task of rebuilding his church, then in ruins. Two years later, in May, 1947, he became bishop of Hannover. In this capacity he heads the largest Luther-an Church in West Germany, with 3,825,000 members, served by over 1,100 pastors.

In 1949 he was elected vice-chairman of the Council of the Evangelical Church in Germany (EKiD), a fed-eration of German Protestant churches. He is also presiding bishop of the United Lutheran Church in Germany (VELKD), a federation of ten Lutheran churches in East and West Germany. At Hannover in 1952, Bishop Lilje was elected president of the Lutheran World Federation, the largest single protestant group in the world. As such he will preside at the Third Assembly in Minneapolis, August 15-25, 1957.

Hungarian Bishop Will Be Here . . .

Bishop Lajos Ordass, restored as head of the Lutheran Church in Hungary last fall after nearly two years in prison and six years of forced retirement, will preach the sermon at the opening service of the LWF Assembly. According to the tentative program, the opening service will take place on the evening of Thursday, August 15, at the Minneapolis Auditorium.

Dr. Carl E. Lund-Quist made the announcement after a five-day visit to Budapest. He said the government is willing to allow representatives of the Hungarian Lu-theran Church to participate in the Assembly. The Hungarian delegation will be headed by Bishop Ordass, who has been hailed as "a symbol of the Hungarian churches' indomitable belief in the victory of truth and righteousness."

How It All Began . . .

The Lutheran World Federation had its beginning when the Lutheran World Convention was organized at Eisenach, Germany, in 1923. The Convention met at Copenhagen, Denmark in 1928, and at Paris, France in 1935. It was scheduled to meet in Philadelphia, Penna., in 1940, but the session was cancelled by World War II. The Convention was reorganized as the Lutheran World Federation at Lund, Sweden in 1947, and the federation held its second meeting at Hannover, Germany in 1952.

Appendix to the Clergy Roster

In The Evangelical Lutheran Church false teaching or teaching that is contrary to the confessional symbols of the Lutheran Church, or unchristian conduct have been cause for removing a pastor's name from the clergy roster. If a pastor left the ministry for business or some similar calling, or if he remained without a call for a period of three years, his name has usually been taken off the roster.

This policy of the past continues, but in the interest of clarification, it was further supplemented by Resolution XIII adopted at the 1954 general convention and published in the last Fortnightly Review. The 1956 general convention adopted a Resolution IX which did two things:

1) Made the clergy roster provisions of the constitution and bylaws of the new church applicable now to the ELC clergy roster (Resolution XIII was patterned after the constitution and bylaws of the new church).

2) Added some paragraphs of supplementary regulations.

Some people chafe under any type of regulation. Those who do are apt to say about these regulations that they smack of centralization and popery. I can comment about such observations without personal involvement for Resolution XIII was adopted before my election. I had nothing to do with bringing it into being but am responsible as an elected official of the Church to administer this regulation, along with other decisions of the Church.

We are no longer a small Church. If we don't keep careful books concerning who are and who are not pastors of the Church, confusion will result. From time to time inquiries come to church headquarters—some of them from the government—asking for certification that Pastor X of the ELC is in good standing. Such certification cannot be given unless books are kept. And there have to be some rules to guide the bookkeepers.

Regulations become legalism unless they rest on basic teachings in the Word. As Lutherans we believe that the ministry is an office and not an order. *Once ordai* does not necessarily mean *always a pastor.* A grad of our theological seminary is not ordained merely cause he is a seminary graduate. It is the call c congregation or of The Evangelican Lutheran Chu which authorizes ordination. When a pastor cease exercise the office of the ministry, then there is further purpose in continuing his name on the cle roster.

At the annual meeting of the Church Counci number of decisions were made in anticipation of c fying to the new church who belong on our ministe roll. The result of these decisions will be reflected the roster to be submitted by General Secretary H for district approval at each of the district spring c ventions. Pastors who may not now be serving a c gregation or office approved for clergy roster purp and who may have reached the age of 65 will a matically be placed on a pastors emeriti list. Oth who are not exercising the office of the ministry, who may be returning to the service of a congregati will be listed in an appendix to the clergy roster. T appendix will, beginning next year, bear the follow designation:

> *"Men Not Currently Engaged in Pastoral Service*
>
> "The following are not listed on the official clergy roster because they are not currently engaged in pastoral service to which they have been called by congregation, board, institution, or agency of The Evangelical Lutheran Church or segments thereof, or by an intersynodical or non-synodical agency approved for clergy roster purposes, according to the resolution of the Church.
>
> "However, they are eligible for calls and for reentry upon the clergy roster when they return to pastoral service as a result of acceptance of a call which is in accordance with the regulations of the Church.
>
> "The Appendix shall be reviewed annually by the Church Council so that those who have expressed an intention of not returning to the pastoral service; or who have become incapacitated; or who are deemed to require colloquium before reinstatement may be removed from the appended list of men eligible for call."

There were some names before the Church Counc about which it was difficult for the Council to make decision. In these instances a letter has been sent the pastors concerned asking each one to submit statement with information setting forth reasons wh his name should be continued on the clergy roster.

After some experience with the clergy roster regul tions, I think both congregations and clergy will b happy for them. Orderliness may also be a fruit of th Spirit.

FREDRIK A. SCHIOTZ
President, ELC

Welcome to Texas

eral weeks ago "Wide, Wide World" brought into living room of the American home one and one- hours of Texas. As most of us down here knew, the magic of television didn't do justice to the size ur Lone Star state nor were the lens able to pick ll the diversified activities of the Texan. However, April 23rd we of the Texas Circuit will try our to show delegates and visitors that it is true what oreigner" from the Midwest observed after getting proper sights on Texas and its "culture." He sat in parsonage shaking his head: "I have heard all about state for years, and now I find most of what I d is true!"

Ve will be hosts to the South Central District Con- ion and the District Women's Missionary Federation vention. We are proud of the fact that because our comprises the circuit, it is much larger than most ricts. We all go to church at the same hour on day, but a parishioner in the Panhandle wears a vy coat while one in Houston wears his palm beach . We who will serve as hosts do many different gs. Let's hear from some of our hosts.

"I am a rancher-farmer in the Panhandle. My eautiful stone church sits right out on the prairie nd can be seen for miles and miles. My land onsists of 7,000 acres of field and 10,000 acres of grazeland. When we have rain, I am able to do a great deal for my church, but I have also learned he wisdom of Joseph in Egypt. Together with ny family, I am grateful for my church, which as meant so much to me out here."

My church is a very meaningful place for me after a k of work in a building which houses millions of lars of special equipment. I work on the specifica- is for the Navy guided missile Regalus. Seeing the results of man's mind in creating tremendous speeds and power to be used in warfare, it is a refreshing experience to worship my God and learn again each Sunday that He is Ruler and Owner of all things."

"Heavy, rich, black liquid is my life's work in Texas. From our office each day go orders for the supervision of 2 billion dollars of invested funds. My particular company draws from God's good earth over 150,000 barrels of oil each day, which is processed and distributed all over the world. My church has followed me way down to Houston and I am grateful for the vision and faith our leaders have had in establishing our congregation here."

"I, too, will be a hostess for the convention in Ft. Worth—a convention that will mean much to us. My task is similar to what millions do every day—cook, sew, clean house, serve as a taxi for active young children who go to Scouts, choir, and confirmation. I am grateful that in such a booming industrial area, my church leaders saw the necessity for a Lutheran congregation. It has been a rich experience to be a part of that growth—from a few families to over 1100 members—and to see three other congregations begin right near us. My husband has built 5 Lutheran churches in our area, and he too is anxious to welcome our friends from the north. We, the Lutheran mothers of Texas, want to show our fellow Lutherans, by our hospitality, that we are grateful for the Lutheran Church, its pastors and its program of Christian education for our families."

And so, from many fields of work to the delegates, official visitors, and members of the South Central District, the state of Texas and its many hosts bid you "Welcome, Partner!"

CURTIS E. JORSTAD

EDITORIAL

Household of Faith

A stickler for accuracy may question whether Paul's expression, "the household of faith," should ever be applied to a synodical organization; it rather refers to the communion, the fellowship, of those of the same faith. However, we use it as the title of this editorial because of Paul's inclusion of the word "household." That word implies a *family* relationship, and a God-pleasing family is characterized by *compatibility*. In earlier editorials, we have dealt with two essential pre-union questions: Is there oneness of faith? Will the projected union advance the work of the Kingdom of God? As far as the union of 1917 is concerned, we were able to answer both questions in the affirmative.

There is one question left to answer: *Are the pastors and members of the several church bodies so similar in life and practice that they can live happily in the same household?* A very human example of what we mean may be taken from neighborhood life. Your next-door neighbor may share with you full agreement in politics, community concerns, cultural and recreational interests, and so on. Yet there may be intimate reasons why you two neighbors would not be compatible members of the same household. An excellent neighbor might prove to be a very poor member of one's family.

In many ways, the compatibility of the pastors and people of the three Churches which united in 1917 could be taken for granted. They came of common or at least very similar stock. Economically and socially they were practically all alike. Their church background was quite similar. They had all been affected by the same spiritual movements in the mother land. Likeness of faith tends to beget likeness of life.

Yet areas of difficulty within the new Church lay in both life and practice. The difficulties really stemmed from the basic difference which had always existed among Norwegian-American Lutherans. The one group, with its emphasis on low churchliness and experienced Christianity, with its deep interest in the weekly prayer meeting, with its tendency to make much of holiness of living, did not always fully understand the manifestations of Christian life among the group or groups representing the other "wing."

The latter, on the other hand, with its emphasis on liturgical worship, orderly procedure, the office of the ministry, Christian liberty, and so on, could not be expected fully to understand and appreciate those of the "low church" persuasion. Thus, as the three chu bodies went ahead with their plans for union, t faced a real problem.

The problem was intensified by the further fact t so often two or more congregations were in the sa community. In the days of disagreement and str differences had a tendency to be magnified. Very manly, a great many people no doubt sincerely belie that the group to which they belonged was superior the other group.

However, the new Church was to have the sa experience in these areas as in the area of doctrine, t the differences were more seeming than real. E group learned from the other, and each group c tributed to the general whole. The result, in any c was that it was found possible for the groups to l and work together as one with less difficulty th might have been expected. The new Church v strengthened by the inclusion of the best from each the uniting groups.

As one glances back at the answers given to the th "pre-union questions" which have been propound here, one cannot escape the conviction that the ti was ripe for a union. We doubt that American Luth an history can record a single union which had in it the elements necessary for success to a greater degree

The very diversities which had existed prior to t union played their part in fixing the character of t new Church. Its keynote, never thus expressed, mig well have been, "In unity, diversity." More than m synodical organizations, The Evangelical Luther Church has fostered freedom of the individual, resp for the rights of the individual.

This does *not* mean that our Church has been lax either doctrine or practice. The three tradition "walls" which circumscribe Lutheranism have nev been breached. The Church has been faithful to t Word, has adhered to the Lutheran Confessions, a has not departed from Lutheran practice. Within tho "walls," however, there has been liberty.

Thus The Evangelical Lutheran Church has been fr to develop in its own way. The way may not have be the best. Other groups have attained to much great uniformity. But it has been *our* way of working o our destiny, and God has seen fit to bless and use as a Church.

The fifth in a series on "The Church We Love"

There the Message Is Made Plain

The Editor

· Jews demand signs and Greeks seek
m, but we preach Christ crucified, a
›ling-block to Jews and folly to Gen-
but to those who are called, both
and Greeks, Christ the power of God
the wisdom of God.
I CORINTHIANS 1:22-24

· I decided to know nothing among
except Jesus Christ and him crucified.
I CORINTHIANS 2:2

---

rs ago, I had as a classmate a bril-
young man who most of us
med would make a fine name for
self in the ministry. Before his
logical training had gone far, how-
, he suddenly announced that he
quitting. I sat in his room as he
hed packing. "Just why are you
ing?" I asked. He replied, "I just
t believe the atonement of blood."
paths have never crossed since
day, but I have often wondered
e Cross and its messsage of blood
tinued to be a stumbling block to
acceptance of the Christian faith.
young pastor told be about a
her of philosophy he once had. A
up of students engaged in a dis-
sion with him about the truth of the
istian Gospel. The atoning blood
Christ was mentioned. Said the in-
actor, "Don't talk to me about blood.
e mention of the blood of Jesus
iseates me."

Thus has it ever been. The message
the Cross has been, as Paul says, a
umbling block" to some, "folly" to
ers.

✚

ut let us be positive, not negative,
our approach. Rather than thinking
those who find Christ the Rock of
ense, let us think of the glory of
e message of the Cross. In the verses
m I Corinthians which are quoted
ove, Paul defines the message of the
oss and pledges to center his entire
inistry around it.

What a simple message it is! "To
ose who are called, both Jews and
reeks, Christ the power of God and the wisdom of God." He makes it as simple as that. We should notice that Paul uses two words which are of great importance—*wisdom* and *power*. Behind the divine counsel which decreed the Cross was all-knowing wisdom and almighty power. Here is the mind of God, and here is the hand of God.

We know that the purpose of God is to save man. The first promise of that salvation was made at the time of the fall of man. Both the mind of God and His hand were turned to that from the day man needed salvation. The entire Old Testament is the story of how He thought and how He acted that His purpose might be accomplished. For God "would have all men to be saved and come to the knowledge of the truth." The culmination is at the Cross. There power and wisdom meet. There salvation is accomplished. When Jesus cried out, "It is finished," the purpose of God had been accomplished.

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But why blood? Let us not lose ourselves in vain discussion of that. We know that blood is the life-stream of man. We know that the Word says that "without the shedding of blood there is no remission." It is a *fact* which concerns us here, not understanding the wisdom of God in determining how He would accomplish the fact. It is a fact, clearly stated in Scripture, that in the blood of the Lamb is salvation.

I of Thy majesty and grace
Would night and day be singing;
A sacrifice of joy and praise
Myself to Thee still bringing.
My stream of life shall flow to Thee
Its steadfast current ceaselessly
In praise to Thee outpouring;
And all the good Thou dost to me
I'll treasure in my memory,
Deep in my heart's depths storing!

Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" JOHN 18:37-38

On the accomplishment of the Cross, God builds His Kingdom among men—the Church. It is to that Kingdom—on earth in time and in heaven in eternity—that Christ refers when He speaks soberly to Pilate about His Kingdom—the Kingdom of Truth, the rule of God's wisdom and power. It is a Kingdom made up of those who hear the truth and accept it. It is the Kingdom of those who have been saved by the blood of Christ.

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All this Paul knew, and as far as his message was concerned, *he knew nothing else*. "For I decided to know nothing among you except Jesus Christ and Him crucified." That is the sum total of Paul's message, the sum total of the message of the Church, the sum total of the Gospel—Jesus Christ and Him crucified.

Sometimes the Church here on earth has forgotten its message. It has substituted morality and ethics. In place of faith it has preached the things of the mind. Morality grows as a result of the true message, but it is not the message. The mind, too, must be given to the service of God, but it is the saved mind, not the mind that saves, that God wants and uses.

Can you believe that? Of course, because faith is a gift from God. At the Cross, you receive a message for yourself—the message that you are saved, that your sin is forgiven. And at the Cross you receive a message for the world—that Christ died for all. So at the Cross, the message of God to man is made plain.

A Ballad of Trees and the Master

Into the woods my Master went,
Clean for-spent, for-spent;
Into the woods my Master came,
For-spent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him last,
When out of the woods He came.

SIDNEY LANIER

The Passion

It is with the holiest fear that we should approach the terrible fact of the sufferings of Our Lord. Let no one think that these were less because He was more. The more delicate the nature, the more alive to all that is lovely and true, lawful and right, the more does it feel the antagonism of pain, the inroad of death upon life; the more dreadful is that breach of the harmony of things whose sound is torture.

GEORGE MACDONALD

Freedom

I am not strong till Thou hast clasped my hand,
I am not fit till by Thy side I stand;
I am not brave till Thou hast come to me;
Till Thou hast bound me fast, I am not free.

AUTHOR UNKNOWN

Longinus, the

Time marches relentlessly on, r
that a command was given to me
The morning had dawned like a
exciting day. Hundreds of thousa
to celebrate their annual Passover
keep order in the city. We had h
held by the Jewish court and t
out a sentence of death on an i
It was simple to predict Pilate's
will be selfish and unfair. Pilate
very end that the Man was innoce

"Centurion, crucify these men!"
brutal assignments were part of m
with the inhuman my heart had
pity. What I did not know was th
heart and touch it where it will
a moment frighten the boldest and

"Centurion, crucify these men!"
received the command. We were
beginning it was evident that this
performed. It was the Innocent On
usually been defiant or cowardly
vindictive; He was kind and forg

Others, as they were being cruc
shrieks of pain and their scream
or had made it blue with their dre
speak, in a moment of agonizing p
us, His pitiless murderers, "Father
That tore to shreds my soldierly in

"Father, forgive them." My me
much less grasp its significance. T
more interested in the clothes of
hearted crowd, morbidly curious i
that it did not hear His response.

I could not keep silent. The inn
sublimity of His heroism, the maje
the infinity of His love, the peace
unmistakable signs from heaven i
was a righteous man. Truly this w
I had never heard the arguments fo
convincing. He was the Son of Go
He was, He could not have lied.

"Certainly this was a righteous
to Jerusalem that evening far diffe
city that morning. I could never fo
more about Christ. I learned the m
to kill Him; but He died for me.

lent in liter

know. It seems like yesterday
"Centurion, crucify these men!"
ing. It was to be a great and
ne from all parts of the world
liers had been detailed to help
night a strange trial had been
compelled to ratify and carry
revolt. The rumor was true.
der pressure a weak character
ist. Although he insisted to the
ermission to crucify Him.

not unusual. Ghastly scenes and
rue soldier. By repeated contact
s not easily touched by fear or
through the calluses on a man's
was to learn that God can in

o'clock in the morning when I
plements of torture. From the
different from any I had ever
ference. Others about to die had
d confident. Others had been

the air of Calvary with their
vengeance on their tormentors,
was silent. When finally He did
calmly; not for Himself, but for
'they know not what they do."

even recognize it as a prayer,
amble at the foot of the cross,
than in the Man. The coarse-
s so intent on ridiculing Him,

he nobility of His patience, the
the divinity of His forgiveness,
triumph of His death, and the
ke a confession, "Certainly this
" I had never studied theology.
it was all so clear to me, and so
said it and, righteous man that

s the Son of God." I returned
had been when I had left the
n and heard. I wanted to know
all. He is my Savior. I helped

O. P. Kretzmann and A. C. Oldsen
Voices of the Passion

e and art

Gambler

And sitting down, they watched Him there,
The soldiers did:
There, while they played with dice,
He made His sacrifice,
And died upon the Cross to rid
God's world of sin.
He was a gambler, too, my Christ,
He took His life and threw
It for a world redeemed.
And ere His agony was done,
Before the westering sun went down,
Crowning that day with crimson crown,
He knew that He had won.

G. A. Studdert-Kennedy

From "Sketches of Christ" by Johnny Shek

Drawing the Line

Harold B. Kild

THE FIFTH SUNDAY IN LENT
April 7, 1957
Text: Luke 1:39-45

A strange text selection for the Lenten Season makes its appearance every year on the fifth Sunday in Lent. This strange selection has caused many preachers to shudder a bit as they contemplate the text, and has caused others to move over into free ground where a text of one's own choosing better "fills the gap" between the fourth Sunday and Palm Sunday. But the text is chosen, wisely, no doubt, to draw the line—the line between a maiden with child and a place called "The Skull," between a cradle and a cross, and to draw the line so finely that none mistakes the hand of God in the plan of salvation. For Christ was both true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary. And the line is drawn by the hand of God to underscore the divinity and the humanity of Christ.

It was Elizabeth who sang, and her song was inspired from on high. It was her inspired song that labeled once more "that Holy Thing," that child conceived by the Holy Ghost in the womb of Mary. It was that "Holy Thing," that Child of the Most High who was sent from Heaven above to be the joy of all the earth. It was that child who was born in Bethlehem while stars shone brightly and angels sang. It was that ch who was insisting that He be about His Father's bu ness. It was that child who read Isaiah's words a then proceeded to say: "This day is this prophecy f filled in your ears." It was that child who changed water to wine, who healed the blind and laid hand the deaf, who stilled the storm and one day preach the Sermon on the Mount. It was that child who sto before His accusers dumb and "mumbled not a wor It was that child who carried a cross and traveled Via Dolorosa out to Calvary. It was that child w suffered there for me and gave up His spirit. It v that child who said, "No man taketh it from me lay it down of myself. I have power to lay it do and I have power to take it again." It was that ch who died and was buried, who descended into Hell a rose again. It was that child who ascended into Heav and who shall come again. It was that child, that fi God and Man who was, and is, and ever shall be Savior of the souls of men, my Lord and my God.

The line was drawn. It was clear. It is clear. Th can be no mistake. But, there is another line as w It is the line that is drawn between the Christ of G and you. Good friend, the things that were spoken Mary by the angel Gabriel, and the promise that w given that He should save His people from their si is a valid promise. Only believe. Amen.

Ministry of Music

Oscar R. Over

One final suggestion to the Organ Committee might be in order. When preliminary matters have been decided—see previous issues of this series—and *before* the blueprints for the new Church are accepted, the organ expert has a vital part to play. So much depends on this person that we can hardly overstate his importance in making our plans and buying an organ for the church.

There are a number of excellent standard pipe organ manufacturers in our country. Like standard automobiles, each organ model specializes in certain techniques. The builders develop individual traits to meet artistic and local needs. The companies consequently engage the best experts available to be their field representatives. Sometimes, however, in smaller communities these so-called experts may not match the prescription we have in mind. It is best therefore to try to get a consultant.

Since there are several good organ firms from which to make a choice, the first big task will be to make contacts with the selected firms and to get their advice and suggestions for an organ to suit the church in question. It is better, we believe, to get the specifications for the new organ direct from the companies, rather than to have local advisers prescribe them for companies to bid c The builders have long experience; they know wh they can do successfully under local conditions. Let the send their consultants to study the church building, ar then submit their specifications to suit the needs a money to be invested. When the specifications have a rived the local advisers will be consulted. Specificatio from several selected firms are thus studied and eval ated before the final choice is made.

We believe that, if given this approach, our excelle organ firms will draw from their experience to prese their best solutions to our organ problems, regardless the size and circumstances of the church. With sever good propositions from which to make a choice, t local organ committee is well on the way to realize dream, a vision, which, when built into visible a audible form will inspire the people in their chur work, in their spiritual outreach, in their song and wo ship. We come back to our main theme: In considerin a new organ we are confronted with values and qualiti which may be subtle, not obvious on the surface, b which in the final analysis are priceless.

Meditations for the Family Altar

J. R. Hestenes

TOWARD PALM SUNDAY

he Lesson: Isaiah 62:10-12

The Gospel: John 12:1-16

Monday, April 8
WHAT, IN MIND?

Read Philippians 2:5-11

Have this mind among yourselves, hich you have in Christ Jesus.

Here we have an assignment and an kample. Have in you a certain kind of mind. Let the right intention get hold f you and carry it out in all your life.

What is this intention, this mind? The ort that made Christ what He was. He as a servant. All the way along His rthly path He kept giving of Himself. le emptied Himself of all glory and peronal importance for the sake of manind. Some of the people He dealt with idn't seem worth it, according to our iews! But Christ's view was the view f One Who came to save.

The verse preceding the one we have uoted has it: "Let each of you look ot only to his own interests, but also the interests of others." Christ carried ut His mission of love with complete bandon. He became the exalted Lord hom we worship. Our place in life as hristians becomes blessed when we give urselves, lose ourselves in Christian servce.

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Tuesday, April 9
ENTRY

Read Matthew 21:1-9

"Tell the daughter of Zion, Behold, your king is coming to you. . . ."

The Royal Entry, we think of it now, when Jesus entered Jerusalem on Palm Sunday. And it was, even though it lacked all the pomp and ceremony that went with the coming of an earthly king. Perhaps if we went back there and stood on the sidelines we would say, "There wasn't much to that. What are these people so excited about?"

Now we know for sure. He came as the King and in humble form, because He was entering into His passion and death for the sake of sinful mankind. He died to save us and to be Lord over life and death.

The important thing now is that Jesus should make His entry into our hearts. Not to be mistreated and crucified, but to crucify all that which is sinful within us. When He is permitted to do this, then His mission is accomplished.

Our prayer, as we approach Holy Week, should be for the true entry of Jesus into our lives.

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Wednesday, April 10
CLEAR THE WAY

Read Isaiah 62:10-12

"Build up, build up the highway, clear it of stones."

During the next few years our nation shall witness the greatest road-building and road-improving program in its history. Billions of dollars will be spent to make our highways better avenues of commerce and travel.

Not in the headlines of our newspapers, but always in the mind of God is the road-building that He wants done so that Christ may come into human hearts. This is the road-improvement that the prophet Isaiah spoke of. "Build up the highway, clear it of stones."

The way for Christ must be made clear. He cannot step over the stones of human resistance, stubbornness, wilful disobedience. These must be cleared away.

The building process cannot be carried through with human equipment or effort. God, in His Holy Spirit, is alone able. By the power of His Word He carries out of the way the stones that block the road. Let God have His way with you!

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Thursday, April 11
THEY HAD HEARD

Read John 12:17-19

The crowd that had been with him hen he called Lazarus out of the tomb nd raised him from the dead bore witess.

It is a good thing that they said somening! They pointed to Jesus coming long there in the "Palm Sunday" parade, nd said, "We were in Bethany when He ised Lazarus from the dead." They bore itness. And it bore fruit. Others looked gain at this Jesus, and believed.

The crowd that day was divided. Some elieved and some didn't. Those who idn't were stubborn; they had selfish easons. Those who did had been believers r some time, either by hearing Jesus or eing Him give evidence of His power ver life and death, or simply because ey had heard somebody give witness to im.

Who knows what will happen because ou are willing to put in a good word r Jesus? Somebody might hear it! And at somebody might be ready for it. And may be used by the Holy Spirit to save meone. Your witness may make Jesus ing in someone's life. Speak up!

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Friday, April 12
THE CLOAK

Read Isaiah 53:10-12

"By his knowledge shall the righteous one, my servant, make many to be accounted righteous."

By faith we are made righteous in the sight of God. This truth is possible because of the work Christ did for us. He fulfilled the Law perfectly by His obedience to the will of God. He was perfectly righteous for man who cannot be righteous.

That is why we say that our righteousness is by faith in Christ. The simplest way to illustrate this truth is to call the righteousness of Christ a "cloak." When I stand before God Who abhors sin, He does not see me, the sinner; all He sees is the cloak of righteousness which Christ has won for me. This is true if I truly trust the righteousness of Christ and confess that there is no good thing in me or about me at all.

The fact that I am by faith covered with this cloak does not mean that I should be careless about what I am wearing underneath. As a Christian I must produce the fruits of righteousness by the help of God.

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Saturday, April 13
IF HE HADN'T DIED

Read John 12:20-33

"And I, When I am lifted up from the earth, will draw all men to myself."

When Jesus was lifted up on the cross, it was only a few feet above the level of the ground. Yet it was high enough to get the attention of all the world. And the prophecy of Jesus has come true: all nations have had to do something about Him. "I will draw all men to myself," He said. They would be drawn to examine Him; Who He was and what was to be done about Him.

If Jesus had not died, how different it would be! He would have gone down in history as just another great man who died for his ideas. He would have been one of the "greats" but He would not have been the Savior of the world. And His claims to divinity would have been completely false. He would have been an impostor.

In your own life you know that Jesus has a great meaning. You know that the fact that He was lifted up for your sake puts you in His debt. Because you have Jesus you have life eternal.

Correspondence

Never Better

►In my opinion LUTHERAN HERALD has never been better and deserves no criticism whatsoever.

MRS. MATHILDE RISHOVD
Eau Claire, Wisconsin

A Slap in the Face

►I would like to submit the following article in response to a recent article in the February 26th issue of the LUTHERAN HERALD, "Letter From a Layman."

First of all I want to commend the layman who spoke so frankly about the problem with the man in the pulpit with suggestions for clinical help with his sermons. Granted, we all need it and want it to be most effective for Christ and His Church to the salvation of souls and the upbuilding of His Kingdom.

Though I commend him for his frankness I criticize him for several reasons as I see it from the pulpit.

1. Unless he has gone to his pastor personally about this problem he is guilty of the same that he accused the pastor of in the article—slapping the pastor's face—not with the Word of God but with personal prejudice, disrespect, and lack of confidence. I would suggest a clinic between the layman and his pastor.

2. I thoroughly disagree with his term "pew sitter" when describing the Church or the congregation. I like the picture of the congregation and its pastor playing the role of flock and under-shepherd called of God rather than hired of man to be on display or to put on an act to please the comfortable crowds.

3. I found controversy in the layman's article when I began to look at the Word of God and the complete doctrine concerning it: Whether in the pulpit or the pew I have found the Word of God contrary to all flesh—not always as the tasty Bread of Life but often as the piercing Sword of the Spirit that is "profitable for teaching, for reproof, for correction, and for training in righteousness."

I am capable of mistakes and sin but I hesitate to blame the reality of empty pews and disinterested people to the pastor alone but rather most of the responsibility weighs heavily on the "pew sitters," to start marching, witnessing and praying for themselves, their pastor, and others and I'm sure both pulpit and pew would be blest by it as the Kingdom of God advances in their midst.

From the pulpit side I am ready to face analysis and clinical help, but who will analyze the man in the pew and give him clinical help in "hearing" and putting into action what he has heard?

(THE REV.) BURNELL A. LUND
Mauston, Wisconsin

A Pat on the Back

►The good suggestions given in "Letter From a Layman" in the Feb. 26 LUTHERAN HERALD inspired me to write these words:

Robert Burns wrote the poem "To a Louse" but we pastors can take to heart the counsel; "Oh wad some power the giftie gie us, To see oursels as others see us! It wad frae monie a blunder free us, An' foolish notion" (Stanza 8).

Now some power did a "giftie gie us" so that we can hear our own voices, and can analyze our own sermons, Bible studies, or devotionals. The tape recorder is the "giftie" which practically any pastor or teacher, or any other public speaker can now own. It is a gimmick which is of help to the pastor and the entire parish in many ways. The whole church service can be recorded and played back to shut-ins. An informal discussion on any topic can be put "on ice." A Luther Leaguer can "go over" the speech which he will give at the convention. A Sunday school teacher can polish up the sermonette he is to give before the children. And the pastor can "hear himself" both before and after he goes into the pulpit, and it might free him from "monie a blunder!"

A good tape recorder is now priced so that it can be bought by any Sunday school, Luther League, Ladies Aid, by the pastor himself, or by anyone who is looking for a chance to do a good turn in the service of the Lord.

An illustrious pastor started an impressive sermon by saying in a booming voice, "Easter! Easter!" A young pastor with a squeaky voice heard the sermon, and was impressed, and later he started a sermon by calling out from the pulpit in a pip-squeak voice, "Pentecost! Pentecost!" A tape recorder could well have spared him from the foolish notion of copying another, and would have helped him develop his own style and delivery.

(The Rev.) GERALD GIVING
Minneapolis, Minnesota

Signs for Churches

►Will try not to take up too much of your time, but something I've given a lot of thought to is that the location of each and every Lutheran church in the country should be marked by the blue and white sign on city (main) thoroughfares. The idea is catching on more and more, but still lags way behind. With so many older congregations yet unmarked and all our new churches being built, I think everyone needs to be reminded of the importance of pointing out the churches' locations.

Even though I see a great need for this plan to be carried out—there will be those who can't see its importance.

Having moved frequently in the past eight years, as have thousands of others, the most important thing to us in locating in a new town is our church. Out of eight cities we've located in one had a "Lutheran" sign, and it was a friendly welcome to a strange town.

Another good idea being carried out in some cities is a sign of "Welcome" put up by all the churches at the city limits. This project could also be carried out more extensively if each Lutheran minister would approach the ministerial association with the subject.

Let's hope by the end of 1957 that there will be few, if any, Lutheran churches without their "location marker" along our thoroughfares.

MRS. DON HUDSON
Redwood City, Calif.

We Don't Change

As a pastor, a constant reader of THERAN HERALD, I want to express thanks and appreciation for all good reading material that has peared of late. There is, however, thing that has grieved many of lately, that is the evidence of ignor- or tolerating the smoking habit. ny of us have sought to discourage oking among our youth. But when re are pictures in our church paper ich display this habit among those o should be our spiritual leaders the future, we are indeed saddened, l we want to protest.

As Christians we are to set a good mple since we are "epistles read all men." I heartily endorse the test by "an interested Lutheran" the February 26 issue of LUTHERAN RALD. I also protest against the dis- y of a cigarette in the hand of the ng student on page 204 of the ne issue and also the statement re- ding someone "placing his cigarette a black holder." This may have been oversight, but if so it was a bad one. Our youth literature has constantly couraged this practice among our uth. How is it that now suddenly standards we have tried to set are moved or lowered? We would sooner pictures of church school students hered for a prayer session. That uld cheer and encourage us all as er pastors and lay people!

A CONCERNED PASTOR (S. R.)

The above letter is typical of a num- we have received. We wish to te that there is no intention to nge the policy LUTHERAN HERALD *always had, of avoiding the men- n of smoking in articles and of tures showing people smoking. This icy was adopted, not because of any ted principle of our Church in the tter, but simply in order not to give ense.*—THE EDITOR.

We Do Change

Congratulations on finally breaking ay from tradition and giving LU- ERAN HERALD a "new look." The provement the past few weeks has en most enjoyable. Keep up the good rk and we will have an interesting per. . . .

The two letters of complaint in the bruary 12 issue are good examples how narrow-minded some people n be.

As for "Worldly" in the March 12 ue, we have to take the bitter with sweet in this world, so pick out the good telecasts such as, "This Is the Life," "Crossroads" and "The Answer."

A LAYWOMAN

Nickels for Hong Kong

►In the February 19, 1957 LUTHERAN HERALD there is an article entitled "A Secret of Sharing" by Alice Margaret Huggins. My First Grade Sunday School class would like to send some nickels to buy milk for the children in Hong Kong, but there was no mention of where this money should be sent. Could you give us this information?

MRS. E. R. URDAHL
114 North Grand
Bozeman, Montana

Miss Huggins' article has brought forth several inquiries. Contributions can be sent to Mr. Norman H. Nelson, Treasurer, The Evangelical Lutheran Church, 422 So. 5th St., Minneapolis 15, Minn. Mr. Nelson will then send them on to Lutheran World Action for use in the area you specify. Hong Kong is just one of the areas that need our support.—THE EDITORS.

From a Deaconess

►In agreement with the writer of a letter of January 8, I pick up where he left off. The appeal of the diaconate cannot be that of "good wages, a pension plan, or a modern uniform." Its appeal must always be that of the love of Christ seeking to help the needy. The strength of the deaconess is her inward dedication, her response to a call to serve Christ in the Church's ministry of mercy.

In the historic framework of the diaconate a woman is set apart for service and also incorporated into a fellowship. In this corporate fellowship she finds strength for her life-long service. As marks of this fellowship and helps in maintaining it, she has the central Mother House or Deaconess Home where she has at least a year of training and of communal life; she has also the simple uniform and the allowance plan of remuneration. These things are neither antiquated nor useless but strengthening forces in sustaining the fellowship and in helping the deaconess to bear her witness and to serve effectively.

To some of us the call to the diaconate has been of such strength that we have slipped across synodical lines to find our service. While we are working here at Omaha to strengthen and enlarge what we have, we are also watching with concern the course of the diaconate in all Lutheran synods.

It seems to me that the needs which the diaconate must and can meet are twofold. First, there is the need of the Church for dedicated women to perform its work of mercy in institutions and parishes. Second, there is the need that Christian women find satisfying and effective service within the Church in the freedom, strength, and fellowship of corporateness.

SISTER DORA GULBRANSON
Immanuel Deaconess Institute
Omaha, Nebraska

Thanks to LBI

►I wish to thank the Lutheran Bible Institute of Seattle for the "Pastor's Week" in August, 1956. Spiritual food, refreshment, and a deeper appreciation of theology was given to each of us by an excellent faculty. Dean Eugene Stime chose the faculty with the parish pastor's need in mind. In addition to the regular faculty, Dr. Oscar Hanson of Minneapolis, Rev. R. E. Pfleuger, Portland, Oregon (A.L.C.), and Rev. Erman Lunder of the Seattle L.B.I., we received great blessings from special lecturers.

Now as schedules for 1957 are being filled many pastors will want to include Seattle L.B.I. Pastor's Week in their plans.

Pastor ORVILLE G. HIEPLER
Fruitridge Lutheran Church
Sacramento, California

An Appreciation

►We should like through the pages of the LUTHERAN HERALD, to voice our grateful appreciation to the Evangelism Department of our beloved ELC for the positive emphasis on evangelism. We trust that this vital aspect of the Christian ministry will be greatly expanded when we merge with the ALC and the UELC.

May the Lord continue to bless "exceeding abundantly above all that we can ask or think" the efforts of our Church on every level in order that His Kingdom may come and His will be done on earth as it is in Heaven.

We wish to express our thanks, too, to the editorial staff for all the inspiration and information which comes to us each week through the LUTHERAN HERALD.

The Rev. and MRS. A. L. S. MATHRE
Tacoma, Wash

THE CHURCH in Today's World

Near East Radio Planned

Plans for construction in the Near East of a 100,000-watt radio transmitter, as powerful as any in the area, were announced by the National Council of Churches.

The new short-wave giant, to be built at a cost of $250,000 and to be supported by cooperating Protestant foreign missions boards, will beam programs to virtually the whole Arabic-speaking world, said Dr. W. Burton Martin, executive head of RAVEMCCO, broadcasting unit of the National Council's Division of Foreign Missions.

Its voice will be heard in faraway Indonesia and South Africa, as well as in the Near and Middle East, he declared. Its programs will be educational and cultural as well as religious.

Priest and Pastor Travel

A Roman Catholic priest and a Lutheran clergyman, both from Denmark, will visit Spain and Portugal next fall to gather material for a travel guide book, it has been announced here.

The Rev. Peter Schindler, a Dane who is connected with the Vatican in Rome, and the Rev. Christian Bartholdy of Copenhagen, president of the Lutheran pietistic movement known as "Home Mission in Denmark," have been commissioned to make the trip by the publishing firm of the Lutheran youth movements in Denmark. The book will be the third in a series of guide books by Father Schindler. The first two dealt with Austria and Italy.

The Church News of the Northern Countries reporting the planned visit, termed it "an ecumenical undertak[ing] of a very special nature."

Catholics Promote Rural Life

The importance of the Roman Ca[th]olic Church in rural life in Ame[rica] was given impetus last month wi[th] governors in 18 states proclaimed M[ay] 16-22 as "National Catholic Rural L[ife] Week."

This annual observance is sponso[red] by the National Catholic Rural L[ife] Conference, which has its headquar[ters] in Des Moines, Ia. During the w[eek] the NCRLC initiated a "Cou[ntry] Beautiful 1957" program to "enha[nce] the spiritual values of country livi[ng]. The importance of Christian leaders[hip] and family prayer were stressed, a[nd] the building of outdoor religious shri[nes] on rural property was promoted.

The feast of St. Isidore the Far[mer] was observed on March 22 with [the] blessing of seeds and soils in m[any] areas. In the Catholic diocese of Gr[een] Bay, Wis., some 1,000 farmers brou[ght] seeds and soil for blessing by [the] bishop. Isidore, a twelfth-century [na]tive of Madrid who spent his [life] working in the fields just outside [the] city, was canonized by the Ro[man] Church in 1622.

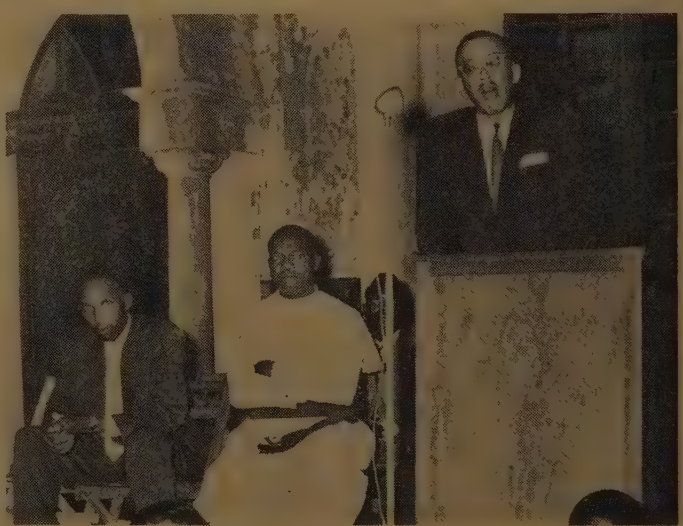
25 Years of "Fellowship"

Fellowship House, an interracial and interreligious center in Philadelphia, Pa. which has inspired other brotherhood movements across the country is marking its 25th anniversary.

The center sponsors some 40 different work and fellowship projects designed to promote brotherhood among Protestants, Roman Catholics, and Jews, and among different races.

It has just acquired a new and larger home with the purchase of a $63,000 spacious lodge, replacing its present center—an old firehouse and factory building occupied by the movement since 1941.

Miss Marjorie Penney, a Quaker, has been the "dynamo" director of Fellowship House since it was established. Several years ago she won the $1,000 Philadelphia Award, the city's highest civic honor, for her pioneer efforts in brotherhood.



AMERICAN EVANGELIST IN AFRICA—The Rev. Howard O. Jones of Cleveland, Oh[io], an American pastor conducting a four-month evangelistic campaign in West Afri[ca], is shown preaching at a service in Lagos, Nigeria. With him on the platform are Willi[am] Quimby, an American serving as a lay missionary in Liberia, who accompanied [Rev.] Jones on his tour as song leader and vocalist (left); and Anglican Bishop Adelakum [A.] Howells of Lagos. The preaching mission was undertaken at the invitation of the Sud[an] Interior Mission.

Sad Tale f an Organ

his is the story of an organ that ally went through the roof of one ch and into the basement of an- r, where it has the title of "Ed- ds' jigsaw puzzle."

he "puzzle" cost the Anglican rch of St. Augustine in Toronto, ada, a mere $1,000. But the catch that the buyer had to cart it away n the seller—the First Church of ist Scientist.

t. Augustine's members had just pped up $250,000 in a fund-raising paign for their church building n the ad—"Organ, $1,000"—caught r eyes and appealed to their de- ed bank accounts. Fred Edwards, ecently-arrived organist from Bir- gham, England, gave it the once- r and his approval, and the cheq- ed career of the organ began.

he Anglicans descended upon the istian Science church and, piece by e, pipe by pipe, took the instrument y through the roof—the only way could get it out. The parts were ed to a warehouse for storage un- the church building was sufficiently anced to receive them.

dnight Move

One night the warehouse owner ned the rector," Mr. Edwards said, d asked him if he had received the er warning him that wreckers were ving in on the warehouse." The tor, the Rev. H. N. W. Bracken, dn't and the wreckers were due ght and early the next day. A gang hastily recruited parishioners poured the warehouse at midnight and 2 A.M. all pipes and parts had been oved to the basement of the church lding. But, alas, the floor began to ve under the weight of all the sic-making equipment and within a days they had to be transferred the double garage of a church mem-

Mr. Edwards and his men burned the dnight oil in an all-out attempt to ve the instrument playable for the urch dedication service, to be con- cted by Bishop F. H. Wilkinson of ronto, himself no mean organist. ey made it, but just barely. A Vir-

MORAVIANS OPEN QUINCENTENNIAL—The founding of the Moravian Church by the followers of Jan Hus in Bohemia 500 years ago, is being celebrated this year throughout the world. Shown here is the speakers' platform at the anniversary service in Winston-Salem, N. Carolina. Presiding is Bishop R. Gordon Spaugh, president of the denomination's Southern Province's Board of Provincial Elders. Some 8,000 attended the service which was televised and broadcast by several stations in the state and recorded for overseas transmission by the Voice of America.

ginia firm couldn't produce a keyboard on time but Mr. Edwards borrowed one from a neighboring church. "There wasn't a pipe speaking two days before the dedication," he said, "and wind was escaping all over the church." With a few hours to spare the instrument finally produced music, but only with the aid of an assistant organist whose sole job was to sit by Mr. Edwards and connect appropriate pieces of wire with his fingers when the latter whispered the stops.

At the dedication service 305 pipes were playing and Mr. Edwards tuned every one of them himself. "Lots of people," he grinned, "kidded us that we couldn't do it and that for the opening service we'd need 305 people up in the chamber all blowing on command."

Now that the rush is over, Mr. Edwards plans to spend his spare time leisurely piecing together his giant jigsaw with its more than 2,300 pipes, chests, "swell-shades," etc., and miles of wiring. He expects the task will take him three years, but when it's finished it will be worth $55,000. "And where else and how else can you get an organ like this for $1,000?" asked the rector.

Names in the News

• The late Gideon Seymour, who until his death in 1954 was executive editor of the Minneapolis Star and Tribune, was memorialized by his former church, Plymouth Congregational, when a new church library was named in his honor.

• Dr. George W. Forell, Lutheran Theologian who is associate professor of religion at Iowa State University, has been elected a fellow of the National Council of Religion in Higher Education which has its headquarters in New Haven, Conn.

• 90-year-old Mrs. Hanna McIlrath of New Castle, Pa. has retired after serving for 74 years as a Sunday school teacher and officer. Her long teaching career began in Belfast, Ireland, continued in Pittsburgh, and wound up in the Christian and Missionary Alliance Church in New Castle.

• Dr. Per Olaf Sjogren, parish pastor in Gothenburg, Sweden, has arrived in St. Paul, Minn. where he will serve for 4 months as assistant pastor in Gloria Dei (Aug.) Lutheran Church. He is the leader of the "Small Church Movement" in Sweden, which corresponds to home missions in the United States.

56 Per Cent See "Luther"

The world television premiere of the film "Martin Luther" here was watched by more than 56 per cent of the Milwaukee, Wis. area residents who had their sets on at the 10:30 P.M. starting time, March 8. That report was made by the American Research Bureau, New York, which conducted a telephone survey during the first 30 minutes of the one hour 45 minute program.

The film was shown over Station WISN-TV. It was sponsored by the Towne Realty Co., under arrangements made by the Lutheran Men in America of Wisconsin. Lutheran pastors urged their congregations to watch, and the program also had broad advance publicity in other Protestant churches.

Advance reaction to the film was described as mild by officials of the television station and the realty firm. They said they had received less than a dozen letters, most of them favorable. The Lutheran Men in America of Wisconsin got 16 letters, all but one of them favorable.

Other Merger Progresses

A blueprint for the organizational structure of a proposed merger of four Lutheran Churches was discussed at the second meeting of the new Joint Commission on Lutheran Unity held in Chicago last month.

The commission, representing the United Lutheran Church, the Augustana Synod, the Suomi Synod and the American Evangelical Lutheran Church, received an eight-point statement on doctrine prepared by Dr. Karl Mattson of Augustana Seminary, Rock Island, Ill. Later they heard preliminary reports of two sub-committees on organizational pattern. Both reports were referred back to the committees for further discussion until the next commission meeting in September.

The commission deferred any action on the request of the Joint Union Committee of the ELC, ALC and UELC for a conference to "discuss the bases and possible plans for closer cooperation between all Lutheran bodies in America." The reply to this merger group was also placed on the agenda for September.

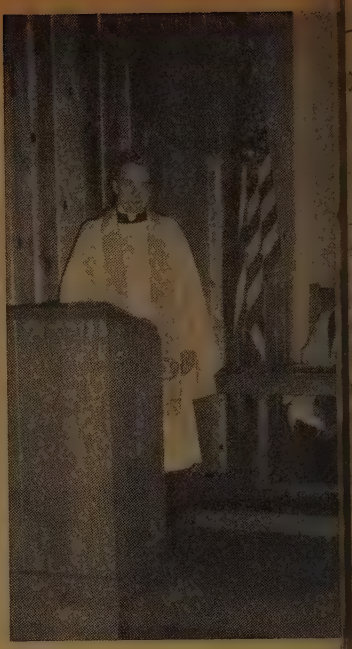
The Joint Commission on Lutheran Unity was formed in December after two churches responded to the request of the ULCA and Augustana to discuss the possibility of merger. Action on the reports of this commission will be taken by the conventions of the various groups meeting this summer.

Plan Pastors' Week

Wartburg Seminary (ALC), Dubuque, Iowa, is planning its second annual "Study Week in Pastoral Theology," June 17-21. Guest faculty member will be Dr. Joseph Haroutunian of McCormick Seminary, Chicago, who will lecture on the theme, "The Holy Spirit and the Christian Life."

Dr. William Hulme, professor of pastoral theology and pastoral counseling at Wartburg, will lecture on "Special Needs in Pastoral Care." Evening speakers will include Dr. Donald Kyer, Dubuque psychiatrist, Miss Margaret Kyer, child psychologist, and Dr. Samuel F. Salzman of the Wartburg faculty. The final evening will feature a panel on "Meeting the Pastors' Emotional Needs."

Pastors interested in further information should write Dr. Bernhard Holm, president of Wartburg Seminary.



USAF

SERVICEMEN'S DAY—Chaplain Wal O. Klandrud of McChord Air Force is shown in the pulpit of Trinity Chu Parkland, Wash. as he preached at a re morning worship at which servicemen of congregation and the community honored. The Rev. Erling Thompson, pa of Trinity Church, is shown in the b ground. Military personnel who regu attend Trinity were encouraged to com uniform on the special day. Together their families they came into the ser during the processional. All servicemen well as the wives and families of th serving overseas were introduced to congregation. Later in the service a pic of each serviceman from the congrega was projected on a screen, and his par were introduced. All branches of the ar services were represented by the men the worship.

For Canadian Teachers

Three teachers' institutes for Sunday school workers in ALC and ELC congregations in Canada will be held in April. This is the third year that these conferences for teachers have been planned jointly by leaders of the two synods.

Dates of the three institutes as announced by Dr. C. Richard Evenson, executive secretary of parish education for the ELC are: April 21-24 at Lut College, Regina, Sask.; April 24-28 Christ Church, Winnipeg, Manito and April 24-27 at St. John's Chur Calgary, Alta.

Special feature of this year's in tutes will be the introduction of *B Storytime,* a new pre-school series materials prepared jointly by the E and ALC for use beginning next fal

Old Heralds?

iss Anna Kittelson of Minneapolis, n. has been a faithful reader of HERAN HERALD for many years and a file almost complete of the past years.

here are only three issues missing ier files which she hopes to have id soon. If anyone has these issues would appreciate receiving them at HERALD office.

hese are the missing issues:

os. 31 and 39 in 1945

o. 11 in 1948

re there any old HERALDS in your ?

hoir of the West"

he choir of Pacific Lutheran College ounces the following itinerary for 1957 tour:

pril 4, Ephrata, Wash.; April 5, logg, Ida.; April 6, Bozeman, Mont.; il 7, 11 A.M., Big Timber, Mont.; il 7, 8 P.M., Hardin, Mont.; April Fairview, Mont.; April 9, Grand ks, N. Dak.; April 10, Hibbing, n.; April 11, Pequot Lakes, Minn.; il 12, St. Paul, Minn.; April 13, neapolis, Minn.; April 14, Duluth, n.; April 15, Northfield, Minn.; il 16, Benson, Minn.; April 17, tative; April 18, Tentative; April Butte, Mont.; April 20, Coeur lene, Ida.; April 21, Yakima, Wash.; il 22, Seattle, Wash.; April 23, ific Lutheran College—home con- .

People

Miss Clarisse Clementson, executive ector of the Lutheran Welfare iety of North Dakota since its nding, was honored at the 20th iversary banquet of the society last nth. She was given a citation for standing service in the field of child in North Dakota and a TV set. s Clementson resigned her position ntly and has been succeeded by the . Joseph Belgum.

The Rev. M. L. Witte, pastor since 0 of the Little Cedar and Marshall rches of Adams, Minn., has resigned from his parish to accept a call to Our Savior's Church in Callender, Iowa.

Speaker at the fifth annual Spiritual Emphasis Week at Phinney Ridge Church in Seattle in March was **the Rev. Arne Christianson** of Central Church, Portland, Oregon.

The Rev. C. M. Hanson, executive director of the Zion Society for Israel, has been in Europe during the month of March studying Jewish missions in various countries there.

The Rev. Morris N. Peterson was installed on March 3 as new staff member of the Lutheran Welfare Service of Southern Calif. The installation was held in Our Savior's Church, Los Angeles, with its pastor, the Rev. Myrus L. Knutson, in charge. Pastor Peterson is the third chaplain to be added to the California Welfare staff and has been assigned to the Los Angeles General hospital.

Speaker at a week of evangelism last month at St. Olaf's Church, Aurora, Ill. was the **Rev. Allen R. Blegen** of Chicago.

The Rev. James Falk of Chicago, Ill. has accepted the call to be assistant pastor of Christ Church, Opportunity, Wash., of which the Rev. Eugene W. Nilsen is the senior pastor.

The Rev. Tenner Thompson, Jr., Grantsburg, Wis., has accepted a call to Prince of Peace Church, Milwaukee, Wis. and will begin his work there June 1.

The Rev. Lyle B. Gangsei has resigned as pastor of Resurrection Church, Redondo Beach, Calif. to accept a call to Our Savior's Church, Perth Amboy, N. J., effective June 30.

The Rev. Ralph Tellefsen will leave the Staples, Minn. parish on July 1 for Crookston, Minn., where he has accepted the call to be senior pastor of Trinity Church.

The Rev. H. S. Fauske has retired and is no longer serving as visitation pastor at St. Paul's Church, Minneapolis.

HUNGARIANS TO PALO ALTO—Mr. and Mrs. Gyulla Simon and their children, Maria, 7; and Gyulla, Jr., 2; have arrived in Palo Alto, California under the sponsorship of Grace Church. In their escape from Hungary, the Simon family rode 60 miles on a scooter and walked the last 20 miles to the border. Standing behind the Simons are (left to right) Mrs. A. Ewy from Richmond, Calif., an interpreter; the Rev. A. E. Syverud, a Lutheran Welfare executive, and the Rev. Harold Brown, pastor of Grace Church. Thirty-three Hungarians have been settled so far through the refugee committee of Northern California Lutheran Welfare.

SEATTLE SUMMER SCHOOL

The Lutheran Bible Institute in Seattle will conduct its sixth annual summer school June 16 to August 9.

The 1957 summer session will consist of two one-week units and one five-week unit (for credit) for the laity, and a one-week retreat for the clergy as follows:

June 16-22, One-week unit
June 22-July 26, Five-week unit (for credit)
July 28-August 3, One-week unit
August 4-9, Pastors' Retreat

Change of Address for ELC Pastors

M. G. Berg, Lemmon, S. Dak.—3-6-57 (interim)

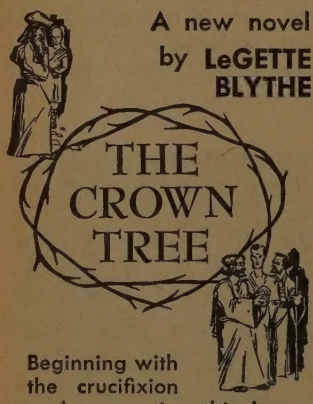
Conrad N. Engelstad, 2118 N. Candis St., Santa Ana, Calif.—3-10-57

M. O. Ensberg, N. 2624 Atlantic, Spokane 17, Wash.—3-4-57

C. T. Fjelstul, Graettinger, Iowa—3-31-57

E. A. Fretheim, Mylo, N. D.—2-28-57 (interim)

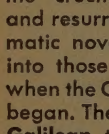
Berner E. Nyjordet, 6036 1st Ave. S., Minneapolis 19, Minn.—2-1-57 (retired on account of health)



A new novel by LeGETTE BLYTHE

THE CROWN TREE

Beginning with the crucifixion and resurrection, this dramatic novel plunges you into those exciting years when the Christian Church began. The author of **Bold Galilean** tells the stories of Peter, Luke, Paul, Barnabas—and of Longinus, Roman soldier facing a vital choice. Read this inspiring story of the early Church.



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Orville Grorud, Columbia Falls, Montana. 4-7-57

A. B. H. Hagen, 5743 Earles Road, Vancouver 16, B. C. 4-1-57

J. P. Knudson, Gruver Rt., Texhoma, Texas. 3-15-57

J. David Larsen, 402 Kansas City St., Rapid City, S. Dakota. 4-1-57

N. Astrup Larsen, Fru Ratjes Pensjonet, Torvalmenning 12, Bergen, Norway. 3-20-57

Peder Lerseth, Adams, Wis. 4-4-57

G. W. Lokensgaard, 3343 Snelling Ave. S., Minneapolis, Minn. 3-15-57

Leif Monson, Irwin, Iowa. 4-1-57

George S. Natwick, Hutchinson, Minnesota. 3-1-57

Everett Nelson, Roland, Iowa. 4-1-57

S. T. Nelson, 4650 N. Colfax, Minneapolis 12, Minn. 4-1-57

Announcements

The Northern Minnesota District of the Brotherhood of the ELC will hold its biennial convention at First Church in Bemidji, April 27 and 28. Speakers at the convention will be the Rev. A. L. C. Keller (ALC), Fargo; the Rev. J. T. Stolee, Our Savior's Church, Hibbing; the Rev. R. M. Williams, First Church, Bemidji; Dr. A. E. Hanson, president of the Northern Minnesota district; and the Rev. Lloyd Svendsbye, administrative assistant, LWF Assembly.

Free to any congregation asking for it—used reed organ with electric blower. **Wanted to buy**—22 good used hardwood pews. Must be at least 10 ft. long. Write or call Otis Boyd, 614-18th St. S. E., Cedar Rapids, Iowa.

For Sale—reed organ with motor and blower attachment in very good condition. Price—$150.00. Write the Rev. E. M. Hegge, 1120 Cedar St., Eau Claire, Wis.

For Sale—60 used black choir robes. Write Central Lutheran Church, 2104 N. E. Hancock, Portland 12, Ore.

For Sale—20 used black choir robes with white collars. Good condition—$5.00 each. Write Mrs. Walter Hochberger, Sutton, N. Dak.

WMF Spring Conventions

Milaca Circuit, May 9 at 10 a.m., Bethlehem Church, St. Cloud, Minn. Speaker: Carla Holtermann.

Range Circuit, May 14 at 9:30 a.m., Zion Church, International Falls, Minn.

Goose River Circuit, April 25 at Mayville Church, Mayville, N. Dak.

Clearwater Circuit, May 10 at Winger, Minn.

Eagle Grove Circuit, April
Clarion, Iowa. Speakers: the Rev.
vald Fauske, president of Wa
College and Mr. George Kramer,
probation officer and parole of
Webster Co., Iowa.

Milwaukee Circuit, May 9 at A
sion Church, 1236 S. Layton B
Milwaukee, Wis. Speakers: Missio
Gunnar Lislerud from South A
and Samih Awad Ismir, Arab stu
at Luther Seminary.

Wild Rice Circuit, April 7 at
p.m. at Twin Valley, Minn. Spe
Dr. Gerhard Frost of Luther Semi
Joint session with the ELC Bro
hood and LDR in the evening

Souris River Circuit, April 2
Westhope, N. Dak. Speaker: Missio
Raymond Mathre from Sudan.

Brookings Circuit, April 30 at V
Lutheran Church, Volga, S.
Speaker: Dr. G. J. Guldseth, me
missionary.

Madison Circuit, April 30 at Col
Church, Colman, S. Dak. Speaker:
G. J. Guldseth, medical missionary

Parish Conservation Serv

(Formerly The Placement Service)

The Parish Conservation Service of ELC serves many people each year. the listings below. They may be of valu you or someone that you know. The m of the propositions advertised have not investigated and the Parish Conserv Service assumes no responsibility in matter. Send your ads and communica to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minnea 15, Minnesota. (Refer to ad number inquiring.)

FOR SALE

Farms

100-acre dairy farm in Willamette V Oregon; 70 acres cropland, 200 M marke timber; 2 silos; 7 room house; new Two miles from town with 2 ELC chur Good location. Cattle & crops included. 50

Purebred stock farm, 6 quarters on p highway. All modern buildings. locate NE Brown County, S. Dak. 50

Homes

Three bedroom home, all on one f tiled bath & kitchen. ¼ block from bus located in S Minneapolis. 50

Businesses

Drive-in bldg for sale in SE Minn. be moved & equipment can be sold separa 50

Two family apartment house in co seat town of 3000, in cent. Minn. Hom good condition. Brings over 8% net per

LC church in town, plus canning fac- cement tile works & milk drying plant. 506-5C

ery for sale in county seat town in S. 506-27C

FOR RENT

American Legion in Hatton, N. Dak. to rent modern brick bldg 27½x80 cated in the heart of town on main pulation of town is 1050; all Lutheran unity. Tenant would have support of ercial club & business enterprises com- 506-6C

in on Lake Kabecona (Preacher's 10 miles north of Walker, Minn. ace, elec. refrigerator, gas stove, new Cozy for small family or couple. $225 mmer; $90 per month; $25 per week. t before May 1st. 506-28B

WANTED TO BUY

farm 160 to 200 acres in a Lutheran unity on good road in Howard, Win- k, Allamakee county or around Mabel ring Grove, Minn. Desire to buy on ct with low down payment. Must have rn bldgs. 506-7A

WANTED TO RENT

lege student & wife need small furnished ment in Minneapolis by June 1st; could y during May if desired. In vicinity of burg College. 506-8B

ung man in wheelchair & mother desire t furnished apartment in suburban Min- lis or St. Paul about May 1st. Would onvenient to Lutheran Church. 506-9B uld like to hear from anyone in Oak- San Francisco area who is interested in g room accommodations with a Min- lis family for several days in June or st during World Federation. 506-10B

POSITION WANTED

ddle-aged widow wishes work caring for invalid lady. Have had some previous ience. Able to do some light house work. 506-11D

nted a housekeeping job with or with- children. Able to take full charge for wages. Prefer in or near Twin Cities. 506-12D

dy desires filing, typing & general office . Prefers the Twin Cities. 506-13D

rl graduating from Augsburg College in desires position as choir director in Lu- n church. Location not important. Would illing to combine with youth work or church work if necessary. 506-14D

derly man desires work on farm or car- r work, at reasonable wages. 506-15E

rish assistant from S. Calif. desires part job in youth work, visitation or janitorial while attending Luther Seminary. Will vailable about June 15th while at Semi- taking Greek; full time after summer ol until fall term starts. Married—4 boys. consider housing as part of payment. 506-16E

HELP WANTED

sition open in Lutheran week-day school Minn. Luth. community. Teaching grades released time classes. Full time job. onths of year. Experienced. Music back- nd desired for instruction in singing & r choir. Good salary. 506-17F

rish worker needed in a suburban Min- olis Lutheran church to begin duties as of August 1. 506-18F

Parish worker for ELC congregation in Cent. Wis. city. Some office work, visitation & working with youth groups required. Would prefer someone capable of directing senior choir—but not necessary. 506-19F

Parish worker needed in a Bronx Lutheran church. ½ day per week to be devoted to secretarial work. 3 wks vacation. Good salary. 506-20F

Parish worker needed in NE. Minneapolis Lutheran church. Duties to include work with young people, visitation and some secretarial work. 506-21F

Doctor wanted to take over practice in prosperous community; N Illinois city of 8000; strong ELC church; hospital; office space available immediately; option on equipment; present doctor retiring due to ill health. 506-22G

Capable general practitioner to associate or have own practice in rural community in N. Dak. Full hospital & laboratory facilities. Mixed nationalities. 4 churches. Need is urgent. 506-23G

Urgent need for mechanic in a Michigan town with a large farm area. Garage facilities available. Present mechanic cannot accommodate needs of area. 506-24G

Need attorney in community offering many opportunities. Progressive & complete shopping facilities. 2 doctors, 2 dentists, FHA approved home sites. Good fishing with water recreation. 506-25G

Elderly Lutheran gentleman desires older couple or family to live in his farm home in Aitkin County during summer. 2 miles from town. Will share household expenses. No rent. Can have large garden. 506-26G

Miscellaneous

"Are you planning on moving to Chicagoland? Oak Park, Illinois, famous for its schools & churches (no taverns) offers you, through its Council of Churches, information about houses for sale & apartments for rent. Write to Oak Park-River Forest Council of Churches, 820 Ontario St., Oak Park, Illinois."

Helping the Graduate Plan for the Future

Christ and Your Job

BY ALFRED P. KLAUSLER

Attitudes play an important part in the attaining of happiness and satisfaction in all avenues of daily living. CHRIST AND YOUR JOB is concerned with the individual's vocation, helping him develop practical attitudes that take into consideration the spiritual significance of daily work. The young careerist can profit greatly by a thoughtful reading of Klausler's book. paper, $1.50
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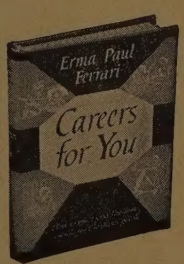

Careers for You

BY ERMA PAUL FERRARI

Whatever your talents, interest, or training—here is sound and specific vocational guidance in the light of the Christian faith. With a strong sense of Christian vocation, Mrs. Ferrari answers such questions as: What do I want to be? Will my personality fit the job? How can I make a success of it? Where can I get information about different careers? This is one of the most practical books available to the young people of high school and college age. cloth, $2.00
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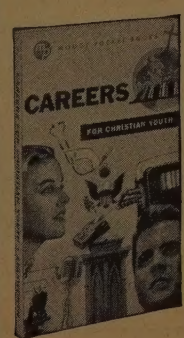

Careers for Christian Youth

COMPILED BY JOHN SIGSWORTH

Career monographs on these fields of life work: education, the ministry, missions, medicine, nursing, social service, science, law, government, guidance and personnel, business, labor unions and labor management, librarianship, journalism, radio, television. The requirements of each, and the opportunities for a Christian in each field, are discussed. No matter how narrow or wide the reader's interest, all this material will be of value in planning the future. paper, 50c
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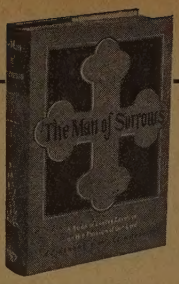

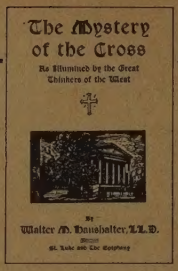

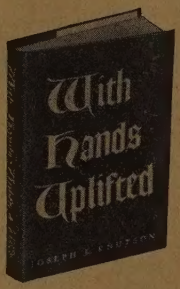

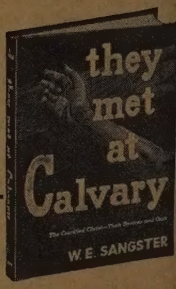

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